TVVO TREATISES:

I. Of the nature and practise of repentance.
II. Of the combat of the flesh and spirit.

unacorrected Edition

Printed at London by *John Legat*, Printer to the Vniuersitie of *Cambridge*, 1611.

And are to be sold in Pauls Churchyard at the signe of the Crowne by Simon Waterson.

TWO TREA-
TISES:

I. Of
of
II. Of
and

Printed at Lond in the Yeare

To the Reader whosoeuer.

God hath bestowed on vs great prosperitie and peace, with plenty of all temporall blessings that heart can wish for many yeeres in this land.

Prosperitie abused hath beene the occasion of many grieuous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the worde, profanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes haue long called downe for iudgements from heauen vpon vs; and the rather because the preaching of the worde hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begunne to cause his iudgement to seeze vpon vs, specially by plague and pestilence: and that euen in the very principall part of thi-
Iob.36 15. *land: whereby he himselfe doth (as* Iob *saith)* round vs in the eare, *and preach repentance to vs.*

Wherefore it stands vs now in hand if euer to looke about vs; and if we haue not repented to beginne to repent: if wee haue in former time repented, to doe it more earnestly.

If so bee that we shall harden our hearts both against his worde and iudgements, and put far from vs the euill-day: vndoubtedly wee must needes looke for iudgements farre more terrible then euer wee felt as yet; if not eternall destruction. Let vs be aduised by the old world, who made light of Noahs warning, and were drowned in the

flood:

flood: by Lots sonnes in lawe, who tooke their fathers counseli for mockage, and were burnt with fire and brimstone from heauen: by the foolish virgins, who were sleeping when they should haue beene furnishing their lamps, and were shut from the marriage of the lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small treatise vse it for thy benefit, and see thou bee a doer of it: vnlesse thou wilt bee a wilfull murderer, and shedde the blood of thine owne soule,

And whereas there haue beene published heretofore in English 2. sermons of Repentance; one by M. Bradford Martyr, the other by M. Arthur Dent. sermons indeed which haue done much good: my meaning is not to ad thereunto, or teach any other doctrine, but onely to renew and reuiue the memory

of that which they haue taught.

Neither let it trouble thee that the principall diuines of this age, whome in this treatise I follow, may seeme to bee at difference in treating of repentance. For some make it a fruite of faith containing two parts, mortification, and
Melancth. uiuification: (a) some make faith a
c. cum. part of it, by deuiding it into contrition, faith, new obedience,
Calu. (b) some make it all one with rege-
ist. l. 3. c. 3. neration. The difference is not in
r, 9. the substance of doctrine, but in the logicall manner of handling it. And the difference of handling ariseth of the diuers acception of repentance. It is taken two waies, generally and particularly. Generally for the whole conuersion of a sinner, and so it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration. It is taken particularly

ly for the renouation of the life and behauiour: and so it is a fruite of faith. And this onely sense doe I follow in this treatise.

I haue added hereto a few lines of the combate betweene the flesh and the spirit: because repentance and this combate are ioyned together, and the one is not practised without the other, as appeares by resoluing Psal. 51.

Spirit. Haue mercie on me, O God, according to thy louing kindnes. vers. 11.

Flesh. *Yea, but this thine adulterie comprehends infinite sinnes therefore looke for no pardon.*

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. *This sinne hath taken such deepe place in thee, that it will be hardly pardoned.*

Spirit. Wash me throughly vers. 2.

from mine iniquitie, and clense me from my sinne.

Flesh. *Thy speciall trespasse is against man.*

Ver.4. *Spirit.* Against thee, against thee, onely haue I sinned.

Flesh. *Except this one sinne thy life is vnblameable.*

Spirit, Behold I was borne in iniquitie, &c.

Ver.5.

Gd.14.13 *Yea, the best man that is in the practise of godlines often appeares to be vnlike himselfe: & the cause is this spirituall combat. The flesh otherwhiles makes him waile and mourne and goe drooping: presently after the spirit puts into him (as we say) the heart of gresse, and makes him triumph against the flesh, the diuell, the world. Moses was couragious at the red sea; but he failed at the waters of strife. Iob first praiseth God, & afterward blasphemeth. Dauid is often fain-*

n.20.11.
1.11.
31.
6.1.8.
10.17.
10.11.

ting

Chap. I.

What repentance is.

REpentance is a worke of grace arising of a godly sorrow: whereby a man turnes from all his sinnes vnto God, and brings forth fruits worthy amendment of life.

I call repentance a worke: because it seemes not to bee a qualitie, or vertue, or habit: but an action of a repentant sinner. Which appeares by the Sermons of the Prophets and Apostles which runne in this tenour, *Repent, turne to God, amend your liues, &c.* Whereby they intimate that Repentance is a worke to be done.

Againe

Againe, Repentance is not euery kind of work, but a work of grace; because it can not be practised by any, but of such as be in the estate of grace. Reasons are these I. No man can repent vnlesse he first hate sin, and loue righteousnes; & none can hate sinne, vnles he be sanctified; and he that is sanctified, is iustified: and he that is iustified must needes haue that faith which vnites him to Christ, and makes him bone of his bone, and flesh of his flesh. Wherefore he that repents is iustified, and sanctified, & made a member of Christ by faith. II. He that turnes to God: must first of all be turned of God: and after that we are turned, then we repent. *Surely after I was conuerted I repented; and after that I was instructed I smote vpon my* Ier. 31. 19.

thigh;

thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.

Some may obiect, that repentance goes before all grace, because it is first preached. The first sermon that euer was made vvas of repentance preached by God himselfe in Paradise to our first parents. And euer since the sermons of all the prophets and Apostles, and of all faithfull Ministers haue had repentance for their beginning and scope. The answer hereto may be this: If wee respect the order of nature, there be other graces of GOD which go before repētance: because a mans conscience must in some part be setled touching his reconciliation with GOD in Christ, before hee can beginne to repent. Wherefore iustification and sanctification in order

of nature go before repẽtance: But if we respect time, grace, & repentance are both together. So soon as there is fire, so soone it is hot: and so soone as a man is regenerate, so soone heere-pents. If wee repent the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appeares outwardly. Regeneration is like the sappe of the tree that lies hid within the barke: repentance is like the budde that speedily shewes it selfe before either blossome, leafe, or fruit appeare: yea, all other graces of the heart which are needfull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance ariseth of godly sorrow in the

the heart, as *Paul* teacheth. *Godly sorrow causeth repentance vnto saluation neuer to be repented of.* 2. Cor 7.10.

It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from worldly sorrow: which is a griefe arising of the apprehension of the wrath of God and other miseries: as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishmēts of sinne: whereas the godly sorrow causeth *griefe for sinne, because it is sinne.* And it makes any man, in whome it is, to be of this disposition and minde, that if there were no conscience to accuse, no deuill to terrifie, no iudge to arraigne & condemne, no hell to torment, yet he wold bee humbled and brought on his knees for his sinnes, because he

he hath offēded a louing, mercifull, and long suffering God.

Further I say, that repentāce stands in turning again to God. Man at the first was made a goodly creature in the image of God hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, and is become the child of wrath, a firebrand of hell, the prodigall child going from his father into a farre country, the straying nay the lost sheepe. Now when men haue grace to repent, then they beginne to renue this fellowshippe, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which *Paul* doth seeme to intimate, when hee

Esa. 59. 2.
Eph. 4. 18.

saith,

saith, *That he shewed both to Iewe and Gentile, that they should repent and* turne to God, *and doe workes worthy amendment of life.* Act. 16. 20.
In which words he sets downe vnto vs a full description of repentance.

Again I say, that repentance is a turning from sinne, because it doth not abolish or chaunge the substance of body or soule, or any of the faculties thereof either in whole or in part: but onely rectifie and amend them by renouuing the corruption. It turnes the sadnes of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenesof spirit, madnes and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it, but redressing the faults of it.

Further

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to an other. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leaue both extreames and keepe the meane.

The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennes, because his stomacke is decayed: the fornicatour

catour of vncleanesse, because the strength of nature failes him: the quarreller his fighting, because he is maymed on legg or arme. The last is, when men turne from many sinnes, but will not turne from all. As Herod did many things at the aduertisment of Iohn Baptist, but could not be brought to leaue incest: in hauing his brother Phillips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, soule, and spirit regenerate: so he which truly repents turnes from all sinne, & turnes wholy to God.

Neither is this to trouble any, that they cannot knowe all their sinnes: for sound repentance for one special sinne bringes with it repentance of all sinne. And as God requires parti-

particular repentãce for known sinnes, so he accepts a generall repentance for such as be vnknowne.

To proceede further, the conuersion of a sinner in repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an endeauour in life and conuersation, to abandon and leaue all his former sinnes, and to imploy himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthie amendment of life: because it can not be knowne to be sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousnes* of Gods own planting: and they grow by the wa-

Isa. 61. 3.

ters

ters that *flow out of the sanctua-*
rie, and therefore they must
beare fruit that may *serue for* Ezech. 47.
meate, and leafe for medicine: o- 12.
therwise the axe of Gods iudge-
ment is laid to their *rootes* to Mat. 3. 10.
stocke them vp.

CHAP. II.

Of the causes of Repen-tance.

THe principall cause of re-
pentance is the Spirit of
GOD, as *Paul* saith. *Instructing* 2 Tim. 2.
them with meekenes that are con- 25.
trarie minded, procuing if God at
any time wil giue them repentance.
And Ieremie, *Conuert thou me,* Ier. 31. 18.
and I shall be conuerted.

The instrument of the holy
Ghost in working repentance,
is the ministerie of the Gospell
onely, and not the Law. Rea-
sons hereof are these. I. Faith
is engendred by the prea-
ching,

ching not of the Law, but of the Gospell, as *Paul* saith, *The Gospell is the power of God to salvation to all that beleeue from faith to faith*: therefore repentance which followes faith as a fruit thereof, must needs come by the preaching of the Gospell onely. II. The Law is the *ministerie of death and damnation*: because it shewes a man his wretched estate; but shews him no remedie: therfore it cannot be an instrumentall cause of that repentance vvhich is effectuall to saluation. III. The doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospell are put one for another. And our Sauiour Christ deuides the Gospell into two parts: the preaching of repentance,

Rom. 1. 16.

2 Cor. 3. 7.

Luke 9. 6. cum mar. 6. 12.

Luk. 24. 47.

tance, and remission of sinnes in his name. IV. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospell. If it be said, that the law is a schoolemaister to bring vs to Christ, the answere is, it brings men to Christ not by teaching the way or by alluring them; but by forcing or vrging them.

Vrgendo non allicit endo.

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospel onely: for though it be no cause, yet it is *occasion* of true repentance. Because it represents vnto the eie of the soule our damnable estate, & smites the conscience vvith dolefull terrours

and

and feares vvhich though they be no tokens of grace (for they are in their owne nature the very gates and downefall to the pit of hell) yet they are certaine occasions of receiuing grace. The phisition is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague. So man, because hee is deadly sicke of the disease of sin, must be cast into some fits of Legall terrours by the ministerie of the law, that hee may recouer his former estate, and come to life euerlasting.

Repentance also is furthered by calamities which in this case often come in the roome and stead of the law. *Iosephs* brethren, when they were in distresse in Egypt, said one to another, *Wee haue verily sinned a-*

Gen. 42. 21

gainst

gainſt our brother, in that wee ſaw the anguiſh of his ſoule when hee beſought vs, and wee would not heare him: therefore is this trouble come vpon vs: And the Lord ſaith in Oſeah, *I will goe and returne to my place till they acknowledge their fault and ſeeke me: in their affliction will they ſeeke me diligently.* And, *the Iſraelites ſay, my ſoule had them* (namely afflictions) *in remembrance, and is humbled in me.* Example of Manaſſes. *And when he was in tribulation, he praied to the Lord his God, & humbled himſelfe greatly.* And Dauid ſaith, *It is good for mee that I haue bin afflicted, that I might learne thy ſtatutes.*

Oſe. 5. 15.

Lam. 3. 20

2. Chr. 33. 12.

Pſa. 119. 71.

CHAP. III.

How Repentance is wrought.

REpentance is wrought in the heart by certaine ſteps

and degrees. First of all a man must haue *knowledge* of foure things, namely, of the Law of God, of sinne against the law, of the guilt of sinne, and of the iudgement of God against sin, which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans owne person by the work of the conscięce assisted by the holy Ghost, which for that
Rom. 8. 15. cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner.

The breaker of the law is guiltie of eternall death, saith the minde.

But I am a breaker of the law of God, saith the conscience as a wit-

witnesse and an accuser:
Therefore I am guiltie of eternall death, saith the same conscience as a iudge.

Thirdly, from this application thus made, ariseth feare & sorrow in respect of Gods iudgments against sinne: commonly called the *sting of the conscience*, Act. 2, 38. or *penitence*, *and the compunction* of heart.

Now this compunction, vnlesse it be delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euerlasting, must goe foure steps further. First, hee must haue *knowledge* of the Gospell, and enter into a serious consideration of the mercy of God therin reuealed. Then must follow the *application* of the former knowledge

by the conſcience, renued and aſſiſted by the ſpirit of adoption, on this manner:

Hee that is guiltie of eternall death, if he deny himſelfe, and put his affiance in the death of Chriſt, ſhall haue righteouſneſſe and life eternall, ſaith the mind enlightened by the knowledge of the Goſpell:

But I being guiltie of eternall death, deny myſelfe, and put all mine affiance in the death of Chriſt ſaith the conſcience renued by the ſpirit of adoption:

Therefore I ſhall haue righteouſneſſe and life euerlaſting by Chriſt.

Thirdly, after this application there followes *ioy* & *ſorrow*: ioy, becauſe a mans ſinnes are pardoned in Chriſt: ſorrow, becauſe a man by his ſins hath diſpleaſed him which hath bin

ſo louing and merciſull a God vnto him.

Laſtly, after this godly ſorrow followes *Repentance*, called a Tranſmentation or turning of the minde, whereby a man determines and reſolues with himſelfe to ſinne no more as hee hath done, but to liue in newneſſe of life.

CHAP. IV.

Of the parts of Repentance.

REpentance hath two parts, Mortification, and Riſing to newneſſe of life.

Mortification is the firſt part of Repentance, which cõcernes turning from ſinne.

Men turne from ſinne, when they doe not onely abſtaine from actuall ſin, but alſo vſe all meanes wherby they may both weaken and ſuppreſſe the cor-

ruption of nature. Chirurgions when they must cut of any part of the body, vse to lay plaisters to it to mortifie it; that beeing vvithout sense & feeling it may bee cut off with lesse paine. In the same manner, we are to vse all helpes and remedies prescribed in the word, which serue to weaken or kill sin, that in death it may be abolished.

And it must not seeme strange that I say wee must vse meanes to mortifie our owne sinnes. For howsoeuer, by nature wee can not doe any thing acceptable to God, yet beeing quickened and mooued by the holy ghost, wee stir and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, vvhereby they mortifie their owne sinnes. *Paul* saith, *I beate*

Acti agimus.

1 Cor. 9. 27.

beate downe my body, and bring it in subiection. And, *They which are Christs,* haue crucified *the flesh with the affections and the lusts thereof.* And, *Mortifie therefore your earthly members, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnesse.* And, *If any man* purge himselfe *from these, hee shall be a vessell vnto honour.* And S. *Iohn* saith, *Euery one which hath this hope in him,* purgeth himselfe, *euen as he is pure.* And, *He which is begotten of God,* preserueth himselfe, *and the wicked one toucheth him not.*

Gal. 5. 24.
Col 3. 5.
2. Tim. 2. 1.
1. Ioh. 3. 3.
cap. 5. 18.

Mortification hath three parts. A purpose in minde, an inclination in wil, and an indeauour in life and conuersation to leaue all sinne.

Rising to newnesse of life, in the second part of repentance

concerning ſincere obedience to God.

And it hath alſo three parts. The two firſt are a reſolution in the minde, and an inclination or luſt in the will to obey God in all things. *Barnabas* exhorts them of Antiochia, *that with*
Act. 11. 23. *purpoſe of heart they would cleaue vnto the Lord.* Examples of both theſe are many in Scriptures.
Ioſh. 24. 15. Of *Ioſhua*, *If it ſeeme euill vnto you to ſerue the Lord, chooſe you this day whom you will ſerue, whether the Gods which your fathers ſerued, or the Gods of the Amorites, &c. but I and my houſhould*
Pſa. 119. 57. *will ſerue the Lord.* Of Dauid, *O*
verſ. 116. *Lord, thou art my portion,* I haue determined *to keepe thy commandements.* And, *I haue* ſworne, *and will performe it, that I will keepe thy righteous iudgements,* And,
Pſa. 119. 112 *When thou ſaiedſt, Seeke my face,*

mine

mine heart answered vnto thee, O Lord, I will seeke thy face. And, *I haue* applied my heart *to fulfill thy statutes alwaies euen to the ende.* Psl. 119. 12

The third part, is an endeauour in life and conuersation to obey God. Example of *Paul.* *And herein* I take paines *to haue alwaies a cleare conscience towards God and towards men.* Act. 24. 16. Psal. 119. 6. Of Dauid, *I haue respect to all thy commandements.* And, *I haue chosen the very way of truth, and thy iudgements haue I laid before me.* vers. 30. And, *I haue cleaued to thy testimonies.* And, *Direct mee in the path of thy commandements: for therein is my delight.* vers. 31. vers. 35.

No man must here thinke, that a repentant sinner fulfills the law in his obedience; for their best workes are faulty before God. And whereas the faith-

faithfull in Scriptures are ſaid to be perfect: wee muſt know that there bee two degrees of perfection: perfection in ſubſtance, and perfection in the higheſt degree. Perfection in ſubſtance is; when a man doth ſincerely indeauour to perform perfect obedience to God, not in ſome, but in all his commandements. And this is the onely perfection that any man can haue in this life. A Chriſtian mans perfection is to bewaile his imperfection: his obedience more conſiſts in the good will then in the worke, and is more to be meaſured by the affectiõ, then by the effect.

CHAP. V.

Of the degrees of repentance.

REpentance, hath two degrees. It is either ordinarie, or

or extraordinarie.

Ordinarie repentance is that, vvhich euery Christian is to performe euery day: for as men fall daily eyther more or lesse: so the graces of God are proportionally vveakned day by day. Wherefore the continuall reparation thereof must be made by a dayly renuing of repentance. A Christian man is the temple and house of Gods spirit: he must therefore once a day sweep it, that it may be fit to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differs onely from it in degree and measure of grace.

And this is to be put in practise, vvhen men fall into any enormous, capitall, or grieuous offences; wherby they do very grieuously vvound their owne con-

consciences, and giue great offence to the Church. Of this sort was the repentance of *Peter*, when hee went forth & wept bitterly: and *Dauids* repentance, after that hee had committed adulterie and murdered *Vriah*.

CHAP. VI.

Of the persons which must repent.

MEn be of two sorts: the naturall man, and the regenenerate. Repentance is needfull for both. For the naturall man, that hee may be brought from his sinnes, & the image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outragious behauiour, and therefore need no repentance. I grant in deede they doe so: yet repentance must goe withall. For ciuill

ciuill life vvithout grace in Christ, is nothing else in Gods sight, but a beautifull abhomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousnesse exceed the righteousnes of the Scribes and Pharisies, ye shall not see the kingdome of heauen.* Mat. 5. 10. Repentance is also required in the regenerate; because they haue many vnknowne and priuie corruptions in them, which must be mortified: & otherwhiles they fall grieuously: and therefore that they may rise againe, they must bee daily practised in the spiritual exercises of repentance.

CHAP. VII.

Of the practise of Repentance.

IN the practise of Repentance foure speciall duties are required: The first is a diligent and

and serious examination of the conscience by the Lawes and commandements of GOD, for all manner of sinnes both originall and actuall. Example of the children of Israel, *Wherefore is the liuing man sorrowfull? man suffreth for his sinne: let vs search and try our wayes, and turne againe to the Lord.* Of Dauid, *I considered my wayes, and turned my feete to thy testimonies.*

Lam. 3. 39. 40. Psal. 119. 59.

Touching Originall sinne, this must be well remembered, that one man hath not one part onely of originall sinne, and an other man another: one man this corruption, an other that: but euery man as he receiued from *Adam* the vvhole nature of man; so also he receiued originall sinne wholly. And therefore euery man, (not one excepted, sauing Christ vvho was ex-

extraordinarily ſanctified by the holy Ghoſt in the wombe of the virgin) hath in him from his parents the corruption and ſeede of all ſinne, which is a naturall diſpoſition & pronenelſe to commit any ſinne whatſoeuer. Take a view, and conſider all the horrible ſinnes that be practiſed in any part of the world, either againſt the firſt or ſecond table: whatſoeuer they are, the ſpawne and ſeede of thē all is euen in that man that is thought to be beſt diſpoſed by nature. Some may ſay, that experience ſhewes the contrarie; becauſe among men that want all manner of religion, ſome are more ciuill and orderly; ſome againe more lewdly diſpoſed. I anſwer, that this comes to paſſe not becauſe ſome men are by nature lelſe wicked thē others:

but

but becauſe God by his prouidence doth limit and reſtraine mens corruptiõs more or leſſe, which he doth for the good of mankinde. For if men might be wholly left to themſelues, corruption would ſo exceedingly breake out into all manner of ſinnes, that there ſhould be no liuing in the world,

In examination of actuall ſinnes, three rules muſt be followed. The firſt, that we muſt ſearch out not onely our groſſe ſins, but euen the very thoughts of our hearts. For repentance is not only a chãge of the ſpeech, apparell, and outward behauiour, but alſo of the inward and ſecret thoughts of the heart. Therefore the Prophet *Ioel* bids the Iewes *rend their hearts, and not their garments*: and *Paul* tells the Epheſians that they muſt

Ioel. 2. 13.

Eph. 4. 23.

must *be renewed in the ſpirit of their mindes*: and *Peter* bids *Simon Magus* to repent and pray to God *that the thoughts of his heart may be forgiuen him.* Act. 8. 22. The ſecond, that the very circumſtances of ſinnes done muſt be conſidered: as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weaknes, or preſumption, or obſtinate malice. Thirdly, in examination it is very meete and conuenient, that we paſſe through all the commandements of the morall Law, laying them as moſt abſolute rules to our heartes and liues; and by this meanes we ſhall be able to make large bils & catologues of all our ſins, euen from the very cradle to any part of our age following Iob. 2. 9. Pſal. 19. 12.

as

as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainely see our wretched estate, and acknowledge that our sinnes be in number as the haires of our head, and as the sands by the sea shoare.

A DIRECTION FOR examination of the *conscience.*

I. COM. *Thou shalt haue none other Gods, &c.*

He breakes this commandement.

That knowes not the true God. *Ier.* 4. 22.

That denies God in his heart, by denying his presence, iustice, mercie, &c. *Psal.* 14. 1.

That hates God, and shewes it by disobedience. *Exod.* 20. 5. *Rom.* 1. 30.

That doth not feare God, and stand

ſtand in awe of him.

That feares men or other creatures more then God, *Mat.* 10.31. *Apoc.* 2.8.

That liues in open ſins ſecurely, not fearing Gods worde or iudgements, 1 *Theſſ.* 5. 6.7.

That is ſorrowful for his ſinnes onely in reſpect of the puniſhment, 2 *Cor.* 7. 10.

That feares God by mens traditions, *Eſa.* 29.13.

That doth not beleeue Gods word, but cals the Canonical Scripture in queſtion.

That deſpaires of Gods mercy.

That hath a dead faith without workes, *Iam.* 2.

That puts his confidence in the diuell and his workes, as ſeekers to wizzards doe.

That loues the creatures, as riches, and honour, and his owne

owne filthy pleasures more then God. *Ephes.*5.5.

That puts confidence in his strength, wisedome, riches, Phisitians. *Chr.*16.9.11.

That is impatient vnder the crosse. *Mat.*10.38.

That tempts God. *Mat.*4.7.

That seekes for the things of this life, more then for Gods kingdome. *Mat.*6.33.

That murmurs against God, 1 *Cor.*10.10.

That disputes and holds there is no God.

That holds and maintaines opinions against the auncient faith set downe in the vvritings of the Prophets & Apostles. As did the Maniches, Donatists, Arrians, Anabaptists, &c.

That so holds one religion, as he is readie to follow an other.

ther. 1 *King.* 18.21.

That is full of presumption of Gods mercie, *Esay* 7. 12.

That fals away from the known truth. 2 *Pet.* 2.20.

That addes to Canonical scripture. *Deut.* 12. last *verse.*

II. COM.

Thou shalt not make to thy selfe any graven image, &c.

He breakes this commandement.

THat represents God in an image, *Exod.* 32.6.8.

that worships God in or at images, as crucifixes, and such like. 2 *King.* 18.4.

That kneeles downe before an Image.

That is bodily present at masse keeping his heart to God. 1 *Cor.* 8.9.

That retaines the monuments of idolatrie. *Exod.* 23.13.

That

That marrieth with infidels or such like, *Gen.* 6. 2.

That makes leagues of amitie with such. 2 *Chr.* 19. 1.

That worships God according to his owne fantasie, *Col.* 2. 23.

That worships God with lip-seruice, *Isay* 29. 13. as our cõmon people do, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne Commandements for praiers, and the Lords prayer without knowledge of the meaning.

That hath the power of godlinesse, but denies the force of it, 2 *Tim.* 3. 5.

That giues vvorship to creatures, as Saints and Angels, *Psal.* 115. 8.

That refuseth to heare the preaching of the Gospell,

Luke

Luk. 14. 19.

That negligently worshippes God. *Reu.* 3. 16.

That omits inuocation of gods Name, *Esa.* 64. 7.

That heares sermons, but when he is reproued, rayles and rages, and profites nothing. *Amos.* 5. 10.

That chaunges the worship of God in whole or in part. *Deut.* 12. 32.

That makes either open or secret league with the Diuell. *Psal.* 58. 6.

That vseth witchcraft, sorcerie, or enchantments. *Deut.* 18. 12. *Leuit.* 19. 26.

That consults with wizzardes. *Leuit.* 20. 6.

That weares amulets or characters about his necke, and puts confidence in them.

That hinders schooles of religion

gion and good learning *Pſal.*74.6,7.

That ſeekes not (within the cõpaſſe of his calling) the good eſtate of Gods Church: but ſeekes his owne things, *Pſal.* 132.3,4.

III. COM. *Thou ſhalt not take the name of the Lord, &c.*

Hee breakes this Commandement.

THat doth vnreuerently vſe Gods titles in his talke, *Phil.*2. 10.

That ſweares to doe a thing lawfull and good, and yet doth it not. *Math.*5.23.

That ſweares raſhly. *Ier.*4.2.

That vſeth cuſtomable ſwearing in his common talke. *Math.*5.37.

That blaſphemes the name of God. *Leuit.*24. 16.

That ſweares falſely. *Ioh.* 8.44.

That

That ſweares againſt pietie and honeſtie.

That vſeth curſing and banning.

That findes fault with the creatures of God, 1. *Cor.* 10.3.

That ſweares by the creatures, *Mat.* 5.34,35.

That vſeth lots in ſporting, *Prou.* 16.33. & 18.18.

That makes and vſeth charmes of hearbes and other things, *Deut.* 18.11.

That makes ieſts of the ſentences and phraſes of ſcripture, *Eſa.* 66.2.

That vſeth figure caſting, *Eſa.* 47.13.

That doth lightly regard Gods iudgements, *Heb.* 3.16.

That liuing diſſolutely in religion, makes Gods name euill ſpoken of. 2 *Sam.* 12.13.

Pet. 3. 15.

That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow and keepes it not, *Deut.* 23. 21.

That receiues blessings from God, and is not thankfull, *Luk.* 17. 8.

That teacheth the truth but doth not practise it, *Math.* 23. 2.

IV. COM. *Remember the Sabbath day to, &c.*

He breakes this commandement,

THat labours in the seruile workes of his ordinary calling. *Nehem.* 13. 15.

That trauels abroad on his ordinarie businesse, *Exod.* 16. 24.

That keeps faires and markets on this day, *Nehem.* 13. 15.

That

That workes harueſt worke on this day, *Exod.* 34.21.

That vſeth ſports and recreations cauſing diſtraction, 1 *Cor.* 10,7.

That ſpends the day in idlenes, *Eſa.* 58. 13.

That keepes the Sabbath only in outward faſhion, *Eſa.* 1. 13.

That propha:es it by glutonie and drunkenneſſe.

That giues ſeruants libertie to doe what they liſt.

That brings not his familie to the Congregation to heare Gods vvord, and to receiue the Sacraments.

That ſanctifies not the Sabbath in his family priuately, by reading the word, by conference on that which hath been heard in the congregation, and by prayer.

V. COM. *Honour thy father, &c.*

Hee breakes this commandement.

THat thinkes but a thought in his minde tending to the dishonour and contempt of his neighbour.

That mockes or reuiles, or beates his superiours, *Gen.* 9.22.

That disobeyes their lawfull commandements, *Rom.* 1. 30.

That is vnthankful to parents, and vvill not relieue them if neede be, 2 *Tim.* 3.3.

That disobeyes God to obey them, *Act.* 4.19.

That exalts himself aboue the Magistrate, 2 *Thess.* 2.9.

That serues his master with eye seruice, *Col.* 3.22.

That gouernes his familie and those

those vvhich are vnder him negligently, 1 *Tim.* 3. 4.

That is slacke in punishing faults, 1 *Sam.* 2. 22.

That is too rigorous in speeches and punishments, *Ephes.* 6. 9.

That marrieth without parents consent.

That chooseth his calling with out parents consent, *Num.* 30.

That thinkes better of himselfe then of others, *Rom.* 12. 10.

That despiseth aged persons, *Leuit.* 19. 23.

VI. COM.

Thou shalt not kill.

He breakes this commandement.

THat thinkes but a thought in his heart tending to the hurt of his neighbours life.

That beares malice to another, 1 *Ioh.* 3. 15.

That is giuen to hastines, *Mat.* 5.22.
That vseth inward fretting and grudging, *Iam.* 3.14.
That is froward of nature, hard to please, *Rom.* 1. 31.
That is full of rancour and bitternesse, *Ephes.* 4.31.
That derides & scornes others, *Gen.* 21.9. *Gal.* 4.29.
That vseth bitter vvords and railings, *Prou.* 12.18.
That vseth contending by words or deeds, *Gal.* 5.20.
That vseth chiding and crying out, *Ephe.* 4.31.
That is giuen to make complaints of his neighbour in all places, *Iam.* 5.9.
That is a fighter, *Iam.* 4.1.
That hurts or maims his neighbours body, *Exod.* 21.24.
That vvill not forgiue an offence, *Mat.* 5.23.

That

That will forgiue but not forget.

That doth fare well himselfe, but giues not almes to releeue the poore, *Luk.* 16. 19.

That vseth cruelty in punishing malefactours, *Deut*, 22. 6.

That denies the seruants or labourers wages, *Iam.* 5. 24.

That holds backe the pledge, *Ezech.* 18. 7.

That sels by diuers weights and measures.

That remooues the land mark, *Prou.* 22. 18.

That giues his goods vpon vsury: which is simply to bind a man to returne both the principall and the increase, onely for the lone, *Ezec.* 18. 18.

That by the loosenesse of life is an occasion why other sinne.

That mooues contention and

debate, *Rom.* 1.26.
That being a minister teacheth erroniously.
That teacheth slackly, *Ier.* 48. 10.
That teacheth not at all, 1. *Tim.* 3.2.
That hinders mens saluation any way, *Mat.* 23.13.
That seekes priuate reuenge.

VII. COM.

Thou shalt not commit, &c.

He breaks this cõmandement,
THat thinkes an vnchast thought tending to adulterie, or to any sinne of that kinde.
That lookes on a woman to lust after her, *Mat.* 5.28.
That cõmits incest, *Lev.* 18 22.
That commits Sodomie, 1. *Cor.* 6.9.
That commits fornication with married or single, or contracted

cted folkes, *Deut.*22.22.

That vſeth marriage bedde intemperately.

That lieth with a menſtruous woman, *Ezech.*18.6.

That vſeth wantonnes, 1.*Cor.* 6.9.

That vſeth occaſions and prouocations to luſt, *Gal.*5.9.

That is giuen to idleneſſe.

That weares wanton and light attire, 1.*Tim.*2.9. 1.*Pet.*3.3.

That vſeth light talke and reading of loue bookes, 1. *Cor.* 15.33.

That frequents laſciuious places. *Eph.*5.3,

That delights in wanton pictures, 2.*Theſ.*5.23.

That vſeth the mixt daunſing of men and women, *Mark.* 6.22.

That keepes companie with light and ſuſpected perſons.

Prou.

Prou.7.22.

That neglects to dispose his children in marriage in conuenient time, 1.*Cor.*7.37.

That makes marriages of yong children.

That punisheth adulterie with small punishments.

That marrieth more wiues then one at once, *Gen.*2.24.

That loues his pleasures more then God, 2.*Tim.*3.4.

That takes care to fulfill the lusts of the flesh, *Rom.*13.14.

That maintaines and frequents stewes, *Deut.*23.17.

That is giuen to drunkennesse and surfetting, *Eph.*5.18.

That giues himselfe to wine, sleepe and ease, *Prou.*20.13.

That for the auoiding of fornication marries not, 1. *Cor.* 7.2.

That puts away his wife for other

ther cauſes then for fornication, *Mat.* 19. 9.

VIII. COM.

Thou ſhalt not ſteale.

Hee breakes this Commandement.

THat thinkes but a thought tending to the leaſt hinderance of his neighbours vvelfare and good eſtate.

That liues in no calling, 1 *Theſſ.* 3.11.

That neglects his calling. *Ier.* 48. 10.

That ſpends his wealth in riot, and prouides not for his family, 1 *Tim.* 5.8.

That is not content with his eſtate, but ſeekes to be rich, 1 *Tim.* 6. 10.

That ſels the goods of the Church, or buyes them, *Mal.* 3.8.

That ſels ſuch things as are meanes

meanes to further idolatrie, or any other sinne.

That vseth powdering, starching, blowing, darke shops, to set a glosse on his wares and make them more saleable.

That conceales the fault of his wares.

That vseth false weights and measures, *Levit.* 19.35.

That vseth words of deceit, *Prov.* 20.14.

That takes more for his wares then the iust price, *Matth.* 7. 12.

That oppresseth his tenants by racking his rents, *Habac.* 2. 11.

That vseth ingrossing of wares.

That raiseth the price, onely in consideration of a day of paiment.

That either giues or takes bribes, *Isa.* 1. 33. *Psal.* 82.

That

That writes letters of affection in wrong ſuites.

That holds backe things borrowed, *Ezech.* 18.7.

That holds backe things found or pawned, *Leuit.* 6.3.

That being luſtie liues by begging.

That relieueth ſuch. 2 *Theſſ.* 3.10.

That for gain defends bad cauſes, and delaies ſuites in law.

That laies burdens on the people without meaſure, *Iſa.* 1. 23. *Ezech.* 22.27.

That ſpends the Church goods in riot, 1 *Tim.* 6.9.

That makes marchandiſe of Gods word and ſacraments, *Mich.* 3.11. 2 *Cor.* 2. laſt.

That gets goods by gaming.

That gets his liuing by caſting of figures and by plaies. *Epheſ.* 4.28.

That

That is rash in suretiship, *Pro.* 11.15. and 17.18.

That steales mens children to dispose them in marriage. 1. *Tim.* 1.10.

That takes by stealth the least pin, though it be for the best ende.

That is a receiuer of things stolne, and giues consent to the fact any way, *Rom.* 1.29.

That vseth deceit in bargaining. 1 *Thess.* 4.6.

That restores not things euill gotten, *Ezech.* 33.15.

That keepes backe goods giuen to the Church, *Act.* 5.3.

That waites for a dearth to sell his things dearer, *Amo.* 8.5.

IX. COM. *Thou shalt not beare, &c.*

He breakes this commandement.

THat doth but conceiue a thought

thought of disgrace against his neighbour.
That enuies at the prosperitie of his neighbour, 1. *Timoth.* 6.4.
That seekes only his own good report.
That is suspitious, 1. *Cor.* 13.5.
That giues hard or rash sentence against others. *Mat.*7.1.
That taketh mens sayings and doings in worse part, *Math.* 26.60.
That accuseth one falsly, 1. *Kin.* 21.
That maketh or reportethtales openly or in a whispering manner, *Leuit.*19.16.
That receiues tales. *Exod.* 23.1.
That speaketh the truth of malice, *Psal.*52.1,2.
That blazeth abroad mens infirmities, *Math.*18.17.
That vseth quipping and tanting

ting, *Ephes.* 5.4.
That vseth flatterie, *Prou.* 26. 19.
That lieth though it be for neuer so good an end, *Zach.* 13.3.
That defends an euill cause and impugnes the contrary.
That writes or spreads libels.

X. COM.

Thou shalt not lust.

He breakes this commandement.

THat thinks an euill thought against his neighbour, though he meane not to doe it.
That conceiues some inward delight in some euil motion, though he giue not consent to practise it.

SINNES

SINNES DIRECTLY against the Gospel.

He sinnes against the Gospell,

THat denies either directly, or by consequent, that Christ is come in the flesh, *1. Ioh.* 4. 3. 8.

That treades vnder foote the blood of Christ, *Heb.* 10. 29.

That beleeues not the remission of his own sinnes, and acceptation to life euerlasting; *1. Ioh.* 3. 23.

That repents not, but hardens himselfe in all his bad waies. *Rom.* 2. 4. 5. *Ier.* 8. 6.

THus much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes couered before God, is to vncouer and ac-

acknowledge them vnto him. For he will iuſtifie vs if we condemne our ſelues, he will pardon vs, if we, as beeing our own enemies, accuſe our ſelues: he forgets our ſins, if we remember them: when we are vile in our owne eyes, we are pretious in his; and when we are loſt to our ſelues, we are found of him.

That confeſſion may be rightly performed, a notable dutie is to be put in practiſe in it: namely, the arraignment of a repentant ſinner, whereby he *iudges himſelfe that he may not be* 1 Cor. 11. 31. *iudged of the Lord.*

This arraignment hath three ſpeciall points in it. Firſt of all, he muſt bring himſelfe forth to the barre of Gods iudgement: which thing he doth when he ſets himſelfe in the preſence of God

God, as though euen now the day of iudgement were. As S. *Hierome did*, vvho alwayes thought with himselfe that hee heard this voice sounding in his eares, *Rise yee dead, and come to iudgement.*

Secondly, he must put vp an inditement against himselfe; by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his vnknown generally, without any excuse, or extenuation, or defence, or hiding of the least of them. Example of *Dauid, I know mine iniquitie, and my sinne is euer before mee: against thee, against thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceiued mee,* And, *I haue sinned greatly, because I haue done this thing: but now,* Psal. 41. 3. 4. 5. 1 Chr. 21. 8.

now, I beseech thee, remoone the iniquitie of thy seruant: for I haue
Ezra 9.6. *done very foolishly.* Of *Ezra*, *O my God, I am ashamed and confounded to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our heads, and our trespasse is growne vp vnto heauen.*

Thirdly, hee must with heauinesse of heart as a iudge vpon the bench giue sentence against himselfe, acknowledging, that he is worthy of euerlasting hel, death, and damnation. As the prodigall childe, *Father, I haue sinned against heauen, and against thee, and am not worthy to be cal-*
Dan. 9.1. *led thy childe.* And *Daniel, Wee haue sinned and committed iniquitie, and haue done wickedly: yea, wee haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousnesse belongeth vnto thee, and*

vnto

vnto vs open shame. Of Iob, *Behold, I am vile, what shall I answer thee. I will lay my hand vpon my mouth. And I abhorre my selfe: and I repent in dust and ashes.* Of the Publicane, *Who standing afarre off, would not lift vp so much as his eyes to heauen, but smote his breast saying, Lord be mercifull to me a sinner.* Iob. 39. 36 and 42. 6. Luk. 18. 13

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbor: secondly, when ease and comfort is sought for in trouble of conscience. Math. 5. Iam. 5. 17.

The third dutie in the practise of repentance is Deprecation, whereby we pray to God for the pardon of the sinswhich haue beene confessed with contrition of heart, with earnestnesse and constancie, as for the weightiest

weightiest matter in the world. And here wee must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauor as for life and death. And we must doe as the cripple or lazar mā in the way; sit downe, vnlap our legges and armes, & shew the sores of our sinnes; crying to God continually as they doe (*Looke with your eye, and pittie with your heart:*) that wee may finde mercie at Gods hands, as they get almes at the hands of passengers. Thus *Oseah* instructeth the people, *O Israel returne vnto the*
Ose.14.2. *Lord thy God: for thou hast fallen by thine iniquitie: take vnto you words, and turne vnto the Lord, and say vnto him, take away all iniquitie, and receiue vs gratiou-*
sly:

ly: for we will render thee the calues of our lippes. Of Daniel, Dan.9. 18. *We doe not preſent our ſupplicati-* 19. *ons before thee for our owne righteouſnes, but for thy great tender mercies, O Lord heare, O Lord forgiue, O Lord conſider and doe it: deferre not for thine owne names ſake, O my God.* Of Dauid. *Haue mercie vpon me, O* Pſa. 51 1. *God, according to thy louing kindnes: according to the multitude of thy compaſſions put away mine iniquities.*

The laſt dutie is, to pray to God for grace and ſtrength, whereby we may be inabled to walke in newneſſe of life. Of Dauid, *Behold I deſire thy commandements, quicken me in thy righteouſnes.* And, *Teach me to doe thy will, for thou art my God:* Pſa. 143 10 *let thy good ſpirit lead me into the land of righteouſnes.* Pſ. 119. 40.

CHAP.

CHAP. VIII.

Of Legall motiues to Repentance.

MOtiues to repentance are either Legall or Euangelicall. Legal are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simplest) is seuen-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within him is two-

two-fold, The first is a guiltie conscience: which is a very hell vnto the vngodly man. For hee is like a silly prisoner, and the conscience like a iayler which followes him at the heeles, and dogges him whither soeuer hee goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwaies with the pen in his hand, to record and inroll all his wickednesse for euerlasting memorie. It is a little iudge that sittes in the middle of a man, euen in his very hart, to arraigne him in this life for his sinnes, as he shall be arraigned at the last day of iudgment. Therfore the pangs, terrours, and feares of all impenitent persons, are as it were certaine flashings of the flames of the fire of hell. The guiltie conscience

makes a man like him which lies on a bed that is to strait, and the couering to short; who would with all his heart sleepe, but cannot. *Belshazzar* when he was in the midst of his mirth seeing the hand writing vpon the wall, was smitten with great feare, so as his countenance changed, and his knees smote togither.

Isa. 28. 20. Dan. 5. 6.

The second euill within man is, the fearefull slauery and bondage vnder the power of Sathan the prince of darkenes: in that his minde, will, and affections are so knit and glued to the will of the diuell, that hee can doe nothing but obey him, and rebell against God. And hence Sathã is called the prince of this world, which keepes the hold of the heart, as an armed captaine keepes a sconse or ca-

ſtle with watch and ward.

The miſerie before man is a dangerous ſnare which the diuell layes for the deſtruction of the ſoule. I ſay it is dangerous, becauſe he is in ſetting of it 20. or 40. yeares, before he ſtrikes: when as (God knowes) men do little thinke of it. It is made of three cordes: vvith the firſt he brings men into his ſnare: and that hee doeth by couering the miſery and the poiſon of ſinne; and by painting out to the eye of the mind, the deceitfull profits and pleaſures thereof. With the ſecond, he hopples and inſnares them: for after that a mã is drawn into this or that ſinne, the diuell hath ſo ſugered it ouer with fine delights, that hee can not but needs muſt liue and lie in it. By the third, hee drawes the ſnare & indeauours 2 Tim. 2. 25.

with all his might to breake the necke of the ſoule. For when hee ſeeth a fitte opportunitie, eſpecially in grieuous calamities, and in the houre of death, hee takes away the vizar of ſinne, and ſhewes the face of it in the true forme, as ougly as himſelfe: then withall hee begins (as wee ſay) to ſhew his hornes; then hee rageth in terrifying and accuſing, that the ſoule of man may bee ſwallowed vp of the gulfe of finall deſpaire.

The miſerie behind him, is the ſinnes paſt. The Lord ſaith
Gen. 4.7. to *Cain*, *If thou doeſt not well, ſinne lyeth at the dore*. Where ſin is compared to a vvilde beaſt, which followes a man whither ſoeuer hee goeth, and lyeth lurking at his heeles. And though for a time it may ſeeme to bee hurtleſſe,

hurtlesse, because it lies asleepe yet at length, vnlesse men repent, it will rise vp, seaze on them, and rend out the very throates of their soules. *Iob* in his affliction saith, *Thou writest bitter things against mee, and makest mee possesse the sinnes of my youth.* And *Dauid* prayeth, *Forgine mee the sinnes of my youth.* If the memorie of sinnes past be a trouble to the godly man, oh what a racke, what a gybbet will it bee to the heart of him that wants grace? Iob. 13. Psal. 25.

The miserie on the right hand is prosperitie and ease: which by reason of mans sinnes is an occasion of many iudgements. In it men practised the horrible sinnes of Sodome: it puffes vp the heart vvith diuelish pride, so as men shal thinke themselues to be as God himEzec. 16. 49

selfe, as Senacherib, Nabuchadnezzar, Antiochus, Alexander, Herod, Domitian did. It steales away mans heart from God, and quenches the sparkes of grace. As the Lord complaineth of the Israelites, *I spake vnto thee when thou wast in prosperitie, but thou saidest, I will not heare: this hath beene thy manner from thy youth.* It is like the Iuie that embraces the tree & winds round about it, but yet drawes out the iuyce of it. Hence is it, that many turne it to an occasion of their destruction. *Salomon* saith, *Prosperitie of fooles destroyeth them.* When the milt swells, the rest of the bodie pines away: & when the heart is puft with pride; the vvhole man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to

Ier. 22. 21.

Prou. 1. 32.

the

the ſlaughter houſe: and the vngodly man fattes himſelfe with continuall proſperitie, that hee may the ſooner come to his owne damnation. Rom. 9. 22.

The miſerie on the left hand is aduerſitie, which ſtands in all maner of loſſes, and calamities in goods, friends, good name, and ſuch like. Of this reade at large Deut. 28.

The miſerie ouer his head is, the wrath of God, which hee teſtifies in all manner of iudgements from heauen, in danger of which euery impenitent ſinner is euery houre. And the dãger is very great. The Scripture ſaith, *It is a fearefull thing to fall into the hands of the liuing God.* Heb. 10. 31. Deut. 32. 35. Hee hath *ſtore-houſes* full of all maner of iudgements: and they *watch* for ſecure ſinners, that they cannot ſcape. Gods wrath Ezech. 7.

is a fire making hauocke and bringing to naught whatsoeuer it lights on: yea, because hee is slow to anger, therefore more terrible: as a man therefore staies his hand for a time, that he may lift it higher and fetch a deeper blow. When the dumbe creatures melt as waxe, and vanish away at his presence, when he is angrie; as the huge mountaines and rockes doe faile; man must neuer look to stand. If the roaring of a Lyon make men afraide, and the voice of thunder bee terrible: oh, how exceedingly should all be astonished at the threatnings of God?

Nahu. 1. 4. 6. Psal. 97.

The miserie vnder his feete is, *Hell fire*: for euery man till hee repent, is in as great danger of damnation as the traitour apprehended, of hanging drawing,

drawing, and quartering. A man walking in his way falls into a deepe dungeon that is full of ougly ſerpents and noiſome beaſts: in his fall he catches hold of a twigge of a tree that growes at the mouth of the dungeon, and hangs by it; afterward there comes a beaſt both leane and hunger-bitten, which hauing cropt the whole tree, is euer and anon knapping at the twigge on which he hangs. Now, what is the daunger of this man? ſurely hee is like to fall into the pit, ouer which hee hangs. Well, this man is euery impenitent ſinner: the pit is hell, prepared for the diuell and his angells: the twigge is the brittle and fraile life of man: the hunger bitten beaſt

is

is death, that is readie euery houre to knappe our life a sunder: the danger is fearefull: for man hanging as it were ouer the mouth of hell, when life is ended, vnlesse hee vse good meanes before hee die, hee then falls to the very bottome of it.

If this be the miserie wherewith the careleſse man is ſieged and compaſſed about euery way, and that for his ſinnes, why doe men lie in the dead ſleepe of ſecuritie? O! it ſtandes them in hand to take vp the voice of bitter lamentation, and for their offences to houle after the manner of dragons. If men could weepe nothing but teares of blood for their ſinnes, if they could die a 1000 times in one day for very griefe, they could neuer bee grieued enough for their ſinnes.

The

The ſecond motiue to draw men to repentance is, the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the [a] wages and allowance that hee receiues for his ſinne: and it is the very ſuburbes, or rather the gates of hell. S. *Paul* compares death to a ſcorpion, who carries a *ſting* in his taile, which is ſinne. Now then when impenitent and prophane perſons die, then comes this ſcorpion and gripes them with her legs, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come to vſe meanes to pull out the ſting of death. And nothing will doe it but the blood of Chriſt: let men therfore breake off their ſinnes by repentance:

[a] *Stipendium*

Rom. 6. 2
1 Cor. 15. 55. 56.

let

let them come to the throne of grace, and crie: yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray, for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of Gods speciall mercie in Christ, all danger is past. For death hath lost his sting; and then a man vvithout danger may put an vgly serpent in his bosome.

The third motiue is the consideration of his estate after death. When the day of the last iudgement shall be, he must be brought and set before the tribunall seate of Christ: he shall not bee able to escape or hide himselfe: then the bookes shall be brought out, and all his sinnes shall bee discouered before Gods Saints and Angels: the

the diuell and his owne conſci-
ence ſhall accuſe him : none
ſhall be aduocate to plead his
cauſe: he himſelf ſhalbe ſpeech-
leſſe, he ſhal at length heare the
dreadfull ſentence of damnati-
on, *Goe ye curſed into hell prepa-
red for the Diuell and his Angels.*
This thing might mooue the
vileſt Atheiſt in the world to
leaue his vvicked vvaies, and
come to amendment of life.
Wee ſee the ſtrongeſt theefe
that is, vvhen hee is ledde in
the vvay from the priſon to
the barre, leaues his theeuing,
and behaues himſelfe orderly.
And indeede if he would then
cut a purſe, it vvere high time
that he were hanged. All men
by nature are traytours and
malefactours againſt GOD:
vvhiles vvee liue in this world,
vvee are in the way going to
the

the barre of Gods iudgement. The vvheele of the heauens turnes once about euery day, & vvindes vp somewhat of the threed of our life: whether we sleepe or wake wee are alwaies comming nearer our end: wherfore let all men dayly humble themselues for their sinnes, and pray vnto God that hee would bee reconciled vnto them in Christ; and let them indeauor themselues in obedience to all Gods commandements, both in their liues and callings.

Againe, after the last iudgement there remains death eternall appointed for him which stands in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the diuell and his angels. III. The feeling of the horri-

ble

ble wrath of God, which ſhall ſeaze vpon bodie, ſoule, and conſcience, and ſhall feede on them as fire doth on pitch and brimſtone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they ſhall alwaies be dying and neuer dead: alwaies in woe, and neuer in eaſe. And this death is the more grieuous, becauſe it is euerlaſting. Suppoſe the whole world to be a mountaine of ſand, and that a bird muſt carry from it but one mouthfull of ſand euery thouſand yeares: many innumerable thouſands of yeares will be expired before ſhee will haue carried away the whole mountaine: well, if a man ſhould ſtay in torment ſo long, and then haue an end of his woe, it were ſome comfort: but when the bird

bird shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the end of his anguish and torment as euer he was. This consideration may serue as an yron scourge to driue men from their wicked liues. *Chrysostome* would haue men in their meetings in tauerner and feasts, to talke of hell, that by often thinking on it, they might auoid it. A graue & chast matrone, beeing mooued to commit folly with a lewd ruffian; after long discourse, shee called for a panne of burning coales, requesting him for her sake to hold his finger in them but one houre; he answered that it was an vnkinde request; to whom she replied, that seeing he would not hold so much as one finger in a few coales for one

one ſmall houre, ſhe could not yeeld to do the thing for which ſhe ſhould be tormented bodie and ſoule in hell fire for euer. And ſo ſhould all men reaſon with themſelues, when they are about to ſinne. None will be brought to doe a thing, that may make ſo much as their finger or tooth to ake: if a man be but to ſnuffe a candle, he will firſt ſpit on his finger, becauſe he can not abide the heat of a ſmall and tender flame. Therefore we ought to haue great care to leaue our ſinnes, whereby we bring endleſſe torment to bodie and ſoule in hell fire, to which our fire is but yce in compariſon.

CHAP. IX.

Of motiues Euangelicall.

EVangelicall Motiues are two eſpecially. The firſt is ta-

taken from the consideration of mans redemption. He that redeemed mankinde is God himselfe: as Paul saith, that *God was in Christ, reconciling the world to himselfe.* 2.Cor.5.19. Mans sinne is so vile and hainous in the eyes of God, that no angel nor creature whatsoeuer was able to appease the wrath of God for the least offence. But the sonne of God himselfe must come down from heauen, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most pretious heart blood to satisfie the iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart blood of his owne child, he would presently iudge his own case

caſe to be dangerous; & would alſo now if euer be recouered, to vſe all meanes whereby hee might auoide that diſeaſe. So likewiſe, ſeeing nothing could cure the deadly wound of our ſinne, but a plaiſter made of the heart bloud of Chriſt; it muſt make vs acknowledge our pitifull caſe, and the hainouſnes of the leaſt of our ſinnes; and ſtir vs vp to newneſſe of life.

Againe, conſidering the end of the redemption wrought by Chriſt, was to deliuer vs from our euill conuerſation in ſinne and vnrighteouſnes, we are not to continue, and as it were lie bathing our ſelues in ſinne; For that were, as if a priſoner, after that he had been ranſomed and had his bo[illegible]taken off, & were put out of the priſon to goe vvhither hee would, ſhould re-

turne

turne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truely repent. I. Of remission of sins, *Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shall be made as white as snow: though they were redde as skarlet, they shall be as wooll.* And, *Seeke the Lord while hee may be found, call vpon him while hee is neere. Let the wicked forsake his waies, and the vnrighteous his owne imaginations, and returne vnto the Lord, and hee will haue mercy on him, for hee is very plentifull in forgiuing.* II. Of life euerlasting, *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the*

Isa. 1, 16. 18.

Isa. 55. 6. 8. 9.

Ezech. 18. 31, 32.

Lord

Lord vnto the house of Israel, Seeke ye me, and ye shall liue. III. Amos 5. 8.

Of mitigating or remooving temporall calamities, *Stand in the court of the Lords house, and speake vnto all the Cities of Iudah, &c. If so be they will hearken and turne euery man from his euill way, that I may repent me of the plague which I haue determined to bring vpon them, because of the wickednesse of their workes.* Ier. 26. 3.

And, *If wee would iudge our selues, wee should not be iudged,* that is, afflicted with temporall punishments. 1 Cor. 11. 31.

I ioyne with the remooving of temporall calamities, the mitigating of them: because they are not alwaies taken away when the partie repenteth. After *Dauids* repentance the child dieth, and the sword departs not from his house. And 2 Sam. 12. 14.

the

the Prophet *Micha* brings in the people humbling themselues before God vnder a temporall punishment, saying. *I will beare thy wrath, because I haue sinned against thee.* And it is Gods pleasure that the chastisement shal remaine after the partie is reconciled to him, that he may by that meanes bee admonished of his sinne, and bee an example to others.

Mich.7.9.

As GOD hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent. Example of *Dauid*, *Then Dauid said vnto* Nathan, *I haue sinned against the Lord. And* Nathan *said to* Dauid, *thy sinne is forgiuen thee.* Of Manasses, *When hee was in tribulation hee prayed vnto the Lord his God, and humbled*

2 Sam.12. 12.

2 Ch.33.12

humbled himselfe greatly before the Lord God of his fathers, and praied vnto him: and God was intreated of him and heard his praier. Of the Publicane, *The Publicane, &c. smote his breast saying, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other.* Of the thiefe, *He said vnto Iesus, Lord, remember me, when thou commest to thy kingdome. Then Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in paradise.* Luk. 18. 13. Luk. 23. 42. 43.

Hauing such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his sinnes, but rather to doe it. The Pharises saide to Christs disciples, *Why eates your master with Publicans and sinners. When Iesus heard it,* Matth. 9. 11.

he

he ſaid vnto them, *The whole need not the phyſition, but they* that are ſicke. And, *I came not to call the righteous*, but ſinners to *repentance*. And, *Verily I ſay vnto you,*
Mat.21.31. *that* Publicanes and harlots *ſhall goe before you into the kingdome of God.*

CHAP. X.

Of the time of Repentance.

THe time of Repentance is the time preſent, without any delay at all: as the holy Ghoſt ſaith, *To day if yee will*
Heb.3.7.31 *heare his voice.* And, *Exhort one another* daily, *while it is called to day: leaſt any of you bee hardened through the deceitfulneſſe of ſinne.* Reaſons hereof are theſe. 1. Life is vncerten: for no man knowes at what houre or moment, and after what manner he ſhall goe forth of this world. *Bee yee*

alſo

also prepared therefore for the day will come at an houre when ye thinke not. This one thing should make a man to hasten his repentance; and the rather, because many are dead, who purposed with themselues to repent in time to come; but were preuented by death, and shall neuer repent. II. The longer a man liues in any sin, the greater danger: because by practise sinne gets heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they do and speake when they are dying. One had three pounds owing to him for to bee paide three seuerall yeares: when that hee was dying nothing could bee gotten of him, but three yeares, three pounds. Again, by deferring repentance,

then treasure vp wrath against the day of wrath. If a malefactour for his punishment should bee appointed to carrie euery day a sticke of wood to add heap to burne him twentie yeares after, it must needes be an exceeding great punishment and intolerable: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby employ himselfe in heaping vp the coales of Gods wrath to burne his soule in hell, when the day of death comes.

Rom. 2. 5.

III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sickenes without physicke, the harder is the recouerie. And where the diuell dwels long, he will hardly be remooued. The best way to driue a serpent is, to crush it in the head

when it is young. IV. It is as
meate and drinke to the diuell
to see men liue in their sinnes,
deferring repentance: as on the
contrarie, there is great ioy a-
mong the Angels of God in
heauen, when a sinner doth re-
repent. V. Late repentance is sel-
dome or neuer true repentance.
For if a man repent when hee
cannot sinne as in former time,
as namely in death: then hee
leaues not sinne, but sin leaues
him: wherefore the repentance
which men frame to themselues
when they are dying, it is to bee
feared lest it die with them.
And it is very iust, that hee
should be contemned of God
in his death, who contemned
God in his life. Chrysostome
saith, that the wicked man hath
this punishment on him, that in
dying hee should forget him-

selfe, who when hee was liuing did forget God. VI. Wee are with *Abel* to giue vnto GOD in sacrifice euen the fat of our flocke: now they which defer repentance to the end, doe the contrarie. Late repenters offer the flower of their youth to the diuell: and they bring the lame and broken sacrifice of their old age to God.

CHAP. XI.
OF CERTAINE CASES in Repentance.

I. Case of Reuolt.

WHether a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forsweares the religion, may repent and be saued. *Ans.* It is a grieuous estate: yet a man may come

come to repentance afterward. *Manasses* fell away to idolatrie and witchcraft; and yet was receiued to mercie. So did wise *Salomon*: and yet no doubt recouered, and is receiued to life euerlasting. My reason is, because God vouchsafed him to be a pen-man of some parts of holy Scripture. And the Scriptures were written not by such as were men of God onely, but by such as vvere *holy men of God*. *Peter* denyed Christ of knowledge against his own conscience, and that with cursing and banning: & yet came to repentance afterward, as appeares by the testimonie of Christ, *I haue prayed for thee that thy faith faile not: therefore when thou art conuerted strengthen thy brethren.* 2. Chr. 33. 2 Pet. 1. 21 Luk 22. 33.

Obiect. 1. Mat. 10. 13. *Whosoeuer*

soeuer shall denie me before men, him will I denie before my father which is in heauen. *Answer.* The place is only to bee vnderstood of such a denial of Christ which is finall.

Obiect. III. Hebr. 6.4. *It is impossible that they which were once lightned, and haue tasted of the heauenly gift, &c. if they fall away should bee renewed by repentance.* And, Hebrewes, 10.26. *If we sinne willingly after that wee haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne.* *Answ.* The places must bee vnderstood of sin which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from religion. For the holy Ghost saith not, *if they fall*, but *a if they fall away*. And it is added, that they cru-

Heb. 6.6.

crucifie the Son of God, and make a mocke of him, that they trample under foote the sonne of God, that they account the blood of the new testament an vnholy thing: that they despise the spirit of God. And the word translated (a) *willingly*, imports somwhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to be giuen to the question, whereby it is demanded whether men ouertaken with the vnnaturall sinnes mentioned, *Rom.* 1. 31. 25. 26. may come to repentance afterward or no: namely, that although the sins be heinous and capitall, yet the grace of repentance is not denied: as appeares in the example of the Corinthians, 1. *Cor.* 9. 9. 10. 11.

a vers. 26.

II. Case of Recidiuation.

VVHether the childe of God after repentance for some grieuous sinne, do fall into the same againe, and come to repentance the second time. *Answ.* The case is dangerous as we may see by the comparison in the bodie. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recouery wil be very hard. Christ saied to the man that had beene sicke eight and thirtie yeares, after that he had healed him, *Behold, thou art*
Ioh. 5. 14. *whole, sinne no more, le ast a worse thing befall thee.* And the vn-
Luk. 11. 26. cleane spirit returning *takes to him other seauen spirits worse then himselfe.* Indeede we finde no particular example of recouerie after a relapse, in the Scriptures:

tures: yet no doubt a recouerie may be. Reasons are these. I. Promise is made of remission of sinnes in Christ without any tearme of time: without any limitation to any number or kinds of sinne: saue onely the blasphemie against the holy Ghost. Therefore there may bee repentance and saluation after a relapse. II. Christ tells *Peter* that he must forgiue not till seauen times onely (which peraduenture he thought to be very much) but *seauentie seauen* sinnes, and that in one day, if one returne seauenty times and say it repents me. Now if wee must doe this, which haue not so much as a droppe of mercie in vs in comparison of God: he will no doubt often forgiue, euen for one sinne, if men

Act. 10. 43.

Luk. 17. 4.

men will returne and say, it repents mee, considering that with him is *plentifull redemption*, Psal. 130. 7. and he is *much in pardoning*. Isa. 55. 6, 7.

III. *Case of restitution.*

WHether he that repents is to make Restitution if he have taken any thing wrongfully from his neighbour. *Answ.* Yea: *Zaccheus*, when he repented and received Christ, gave halfe of his goods to the poore, & if he had taken any thing by false accusation, he restored it fourefold. Luk. 19. 8. It is not a bad practise when a man on his death-bed will very devoutly bequeath his soule to God, and his goods (although perchance his conscience will oftentimes in his care) to his children and friends, without either restitution or amends making. *Question.* But what if a man

man bee not able to restore. *Answ.* Let him acknowledge the fault, and God will accept the will for the deede. As Paul saith in the like case: *If there be a willing minde, it is accepted according to that which a man hath, and not according to that which he hath not.* 2. Cor. 8. 12. *Question.* When a man by restoring shall discredit himselfe, how shall hee restore and keepe his credit. *Answer.* Let him (if the thing to bee restored bee of small moment) make choice of some faithfull or honest friend, who may deliver the thing in the behalfe of the partie, concealing his name. *Question.* Howe if the parties be dead. *Answer.* Let him restore to the heires and successours: if there bee none, let him restore to God, that is, to the Church and the poore.

IV.

IV. Case of teares.

WHether doth repentance alwaies go with teares or not. *Ans.* No: for very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their sins in the presence of others; whereas being alone, they neither will nor can. Some againe are of that constitution of bodie, that they haue teares at command. And a godly man with drie cheekes may mourne to God for his sinnes, and intreat for pardon, and receiue it. Yet in all occasions of deeper griefe for sinne, teares will follow: vnlesse men haue stonie and flintie hearts. And yet againe, though the greatest cause of sorrow be offered, the softest heart that is sheddes not teares at the first, but afterwards

wards it vvill. When the bodie receiues a deepe wound, at the first ye shall see nothing but a white line or dint made in the flesh, without any blood: stay but a while, then comes blood from the wound in great abundance. So at the first the minde is astonished and giues no teares: but after some respite and consideration, teares follow.

V. Case of death.

VVHether the repentant sinner can alwaies shew himselfe comfortable, on his death-bedde. *Answ.* Though the comfort of Gods spirit shal neuer bee abolished from his heart: yet hee can not alwayes testifie it. For hee may die of a burning ague: and by reason of the extremitie of his fittes, be

be troubled with idleneſſe of head, and breake out into raging ſpeeches and blaſphemies. Likewiſe he may die of a ſickeneſſe in the braine, and be troubled with grieuous conuulſions, ſo as his mouth ſhall bee writhen to his eares, his necke turned behind him, and the very place where hee lies ſhall ſhake through his trembling, as daily experience will teſtifie. Neither is any to thinke this ſtrange. For Salomon ſaith, *All*
Eccleſ.9.2. *things (in outward matters) come alike to all: and the ſame conditi-on is to the iuſt and to the wicked: to the good and to the pure, and to the polluted: and to him that ſacrificeth, and to him that ſacrificeth not.*

CHAP. XII.

Of the contraries to Repentance.

Contrarie

CONtrarie to Repentance is Impenitencie; whereby men continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grieuous iudgements that is, if it be final. For as a sicke man, then is most sicke, when hee feeles the least sicknes, and faith he is well: so miserable man is in most miserie, when hee feeles no miserie, and thinkes himselfe in good estate.

This sinne befalls them that iudge themselues righteous, needing no repentance. As the *Pharises* in the dayes of Christ, the *Catharists* in the Primitiue Church, and the *Anabaptists* in our age. Adde vnto these, such as haue hardened their hearts, so as they can not discerne betweene good and euill,

nor tremble at Gods iudgements, but rather fret and rage against them; till God in his wrath either destroy them, or cast them to finall despaire. As it befell *Iulian* the *Apostata*, who died blaspheming & casting his own blood into the aire.

Betweene the two extreames Repentance and Impenitencie, is placed counterfeit repentance, For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaines of the Iewes: *Her rebellious sister Iudah, hath not returned vnto me with her whole heart, but fainedly saith the Lord.* Ier. 3. 10.

Counterfeit repentance, is either Ceremoniall, or Desperate.

Ceremoniall, when men repent in outward shew, but not in

in the truth of heart. As Saul, *Then said Saul to Samuel, I have sinned: for I have transgressed the commandement of the Lord, and thy word, because I feared the people and obeyed their voice. Now therefore I pray thee take away my sinne, and turne again with me, that I may worship the Lord, &c.* Againe, *I have sinned, but honour me, I pray thee before the Elders of my people.* Of Ahab, *when Ahab heard these words, he rent his cloathes, and put on sackcloath, and fasted, and went softly. And the word of the Lord came to Elias, saying, Seest thou how Ahab is humbled before me?* 1. Sam. 15. 24. 30. 1. King. 21. 27. 29.

Dissembled repentance may be discerned because men after a time returne to their old byas againe. Pharao king of Egypt saide vnto Moses and Aaron, *Pray vnto the Lord that he may* Exod. 8. 8.

take

take away the frogges from me and from my people. And, When Egypt was smitten with haile, he said, I Exod.9.29. haue now sinned: and the Lord is righteous, but I and my people are wicked. Pray ye vnto the Lord, that there be no more mighty thunders and haile. Againe, troubled with grashoppers, he said, Exod.10.16. I haue sinned against the Lord your God, and against you, and now forgiue me my sinne only this once, &c. Now marke the issue of all: when Pharaoh saw that he Exod.8.15. had rest giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had said. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence is, when a man hauing only Gods iudgments before his eyes, is smitten with

with horror of conscience: and wanting assurance of Gods mercie despaires finally. This was Iudas repentance, who when he *had brought again the thirtie pieces of siluer, confessed his fault, and went and hanged himself.* Mat. 27. 3.

CHAP. XIII.

Of corruptions in the doctrine of Repentance.

THe Church of Rome at this day hath corrupted the auncient doctrine of Repentance, being once of the speciall points of religion. The corruptions are specially fiue.

The first, that they make repentance or penance to be a sacrament, which can not be; because it wants an outward signe. And though some say, that the words, which the Priest rehearseth in absolution, are the signe, yet

yet that can not be: because the signe must bee not onely audible, but also visible.

The second, that a sinner hath him in naturall disposition, which being stirred vp by gods preuenting grace, he may and can worke together vvith Gods spirit in his owne repentance. But indeede all our repentance is to bee ascribed to Gods grace wholly. The soule of man is not weake, but starke dead in sinne: and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue can dispose it selfe to the last resurrection.

Ephes. 2. 1.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods maiestie, that no

man can ever mourne enough for it.

The fourth that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merits of Christ.

The fifth, that hee that repents must confesse all the sins that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receive pardon. This kinde of confession is a meere forgerie of mans braine. I. There is neither precept nor example of it in the Scriptures. II. *David* and others have repented and have receiued remission of their sinnes without confessing of their sinnes in particular to any man. Psal. 32. 5. 2 Sam. 12. 13.

The last, that the sinner by his workes and sufferings must make

The nature and practi[illegible]
[illegible] satisfaction to G[illegible]
the temporall punishm[illegible]
his sinnes. Al flat blasp[illegible]
The Scriptures mention no o-
1. Joh. 1. 7. & 2. 1. ther satisfaction but Christs;
and if this be sufficient, ours is
needelene, if ours needfull, [illegible]
[illegible] Papists write [illegible]
both may stand together.
Christs satisfaction (they say)
as a plaister in a boxe vnappli-
ed: [illegible] satisfaction as a means
to apply it: [illegible] prepares
vs to receiue it. [illegible] diui-
nitie: for euen in common sense
the satisfaction of Christ must
first be applied to the person of
man that it may please [illegible] be-
fore the workes (which they
tearme satisfactions) can any
way be acceptable to God.
To conclude [illegible] Romish
doctrine of R[illegible] is th[illegible]
right way to hell [illegible]
sinnes

19729?	NH 163/38
19743a?	" 163/49
19686a	" 163/15
19690	" 163/19
19725b	" 163/25
19761a	" 164/10